

THE
W A Y
 Of Living in a
METHOD,
 AND BY
R U L E:

OR, A
 Regular Way
 OF

employing our Time :

Recommended in a short, plain,
 practical Discourse to the **Cha-**
pp-Schools, for the Use of the
 Youth brought up in them.

Presbyter of the Church of
E N G L A N D.

L O N D O N:

and Sold by *Joseph Downing*, in Bar-
 lomew-Close near Smithfield, 1722.

THE
WAY

OF LIVING IN A

METHOD



AND

RU

Regular Way

OF

Applying our Time

to the Service of the Community
in a manner that is
consistent with the Principles of the Society

of Friends

LONDON

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Eccles. III. 1.

every Thing there is a Season, and a Time to every Purpose under the Heaven.

TIME is one of those Talents which our Great Master has intrusted us with, to improve to his Glory, and our own Happiness. And we should all of us be very careful how we employ our Time; because we must one Day most certainly give an account of it. But how little is this consider'd in the World? For do not most Persons live as if their Time was their own, and they might do

do what they would with it? Let none of us deceive our selves for we were not made to live as list, but to serve God, and have receiv'd Rules from him to direct how to serve him. And we must so order our Lives, as to be always either actually employ'd in Service of God, or in fitting our selves for Service. This may seem a hard Saying, and scarce possible to be observ'd by us. But would we cast our Lives into a Method, and bring our selves to live by Rule, we should find no such great Difficulty in it: For it would only be a Dividing our Time between the Offices of Religion, the Works of our Callings, and the Refreshments of our Natures; and Allotting to these Offices, Works and Refreshments, their proper Seasons, and an Observing at all Times, so far as we can, these Seasons; this seems to be recommended in my Text; for it tells us, That there is to every Thing a proper Season, and a Time for every Purpose under the Heaven. In speaking to these Words, I shall say these following Things.

I. I shall

(8)

I shall consider the Nature of
the Things which should employ
Time.

I shall shew what Kind of Me-
thod is proper to be observed by us
in the Dividing our Time between
these Things.

I shall give some Rules to be
serv'd by us in the Performance
of these Things at their proper Sea-

sons. And lastly, I shall offer some
Arguments to persuade you to en-
deavour to live, so far as you can,
by Method, and by Rule.

I shall consider the Nature of
the Things which should employ
Time. These Things are, the
Duties of Religion, the Works of
Charity, Callings, and the Refreshments
of our Natures.

The First Things which should
employ our Time, are the Holy Offi-
ces of Religion; such as private and
public Prayer, Reading the Holy
Scriptures, and other good Books,
and hearing the Word of God read and

explained by Catechizing and Preaching, Meditating by our selves what we read or hear, discouraging it with others, Self-Examination and receiving the blessed Sacrament of the Lord's Supper, And the religious Offices are of the greatest Consequence and Importance to us because they do more immediately concern God, our Souls, and another World; for they are the most solemn Expressions of our Subjection to God and Dependance upon him, the blessed Instruments of maintaining the greatest Communication between God and our Souls that we are capable of in this Life, and the happy Means preparing us for the Enjoyment of a more intimate and perfect Union with him, in that Life which is to come. They are, as our blessed Lord tells us, *Luke x. 42. the one Thing needful, that better Part which can never be taken from us*; for they tend to improve us in all those Graces and Virtues in this World, which we carry along with us into the other. And this obligeth us to spend so much

our Time in these Holy Offices; we can spare from the proper Works of our Callings, and the necessary Refreshments of our Natures; spend some Part of every Day, a greater Part of the Festival and Fast-days, and the greatest Part of the Lord's Day, in them. This is the best and most useful Way of employing our Time; for this will improve our short Time in this World, and bring us to a blessed Eternity in the next

The Second Thing which should employ our Time, are the Works of our Callings. Tho' there be no more than one general Calling, the Calling of Religion, which we are all of us admitted into, and do all of us make profession of, yet there are a great many particular Callings which we are brought up to, and placed in. And these particular Callings are of different Kinds, for some do require Labour of the Body, others the Labour of the Mind, and others the Labour of both Body and Mind. And every particular Calling hath some particular Work and Employment be-

longing to it. And every Person
 should spend so much of his Time
 he can spare from the holy Offices
 Religion, and the necessary Refre-
 shments of Nature, in the Works of
 his own Calling; for this is what God
 hath by Nature given us Faculties
 and does by his Word oblige us to.
 And this is necessary both for our-
 selves, and for the World. 'Tis neces-
 sary for our selves, to keep us from
 Idleness, which otherwise we would
 fall into, and be ruin'd by. For we
 are active Beings, made for Action, and
 if we be not employed in that which
 is good, we shall be employed in that
 which is ill. And this is necessary
 for the World to, to minister to the
 many Wants and Necessities which
 all Mankind are liable to, and do
 labour under; for the World subsists
 upon Labour, upon the Labour of the
 Body and the Mind, and is upholden
 by it: And without it the whole Earth
 would soon become one great Wilder-
 ness, and all Mankind must in a short
 Time perish from off the Face of it.
 We are indeed chiefly made for ano-
 ther

er World, but we must take this
 world in our Way to it: And whilst
 we are in this World, we must be
 supported and maintained in it; and
 as Support and Maintenance is owing
 to God's Blessing upon the Labours of
 Men.

3. The Third Thing which should
 employ our Time, are the necessary
 refreshments of our Natures. Such
 is the State of our Souls and Bodies in
 this World, that they can't subsist
 without daily Refreshments; for our
 Bodies are continually wasting, and
 are often oppressed with Weariness, and
 must be supported by frequent Sup-
 plies of Nourishment, and constant
 returns of Rest. And our Souls do
 much depend upon our Bodies,
 that they can't continue long in any
 earnest Exercises, or busie Employ-
 ments, but they must be now and then
 relieved by some little Unbendings and
 diversions. This makes it necessary
 for us to spend some of our Time in
 the necessary Refreshments of our
 Souls and Bodies, that we may be
 enabled to perform the Offices of Re-
 ligion with a becoming Vigour, and
 the

the Works of our Callings, with a faithful Diligence.

And thus I have gone through the First Thing propounded, and considered the Nature of those Things which should employ our Time, the Offices of Religion, the Works of our Callings, and the Refreshments of our Natures :

I shall now proceed to the,

II. Second Thing propounded, to shew what kind of Method is proper to be observed by us, in the dividing our Time between these Things. Since we have many Things to do, and can't do them all together, nor at once, but must do them successively one after another, we should reduce them all into some kind of Order and Method, and allot to each of them their distinct Times and Seasons. Now the proper Method would be to begin the Day with pious Meditations, devout Prayers, and careful reading some Portion of Scripture, and other good Books, so far as we are capable of it, and have Leisure for it, always thanking God for his Pro-

servation

vation of us the Night past, com-
 mending our selves to the Protection
 of his Grace and Providence the pre-
 sent Day, and resolving, with his Help,
 to serve him in it, by doing those
 Duties we shall have an Opportunity
 of, and avoiding those Sins we shall
 be tempted to. And after this, we
 should proceed to the Works and
 Business of our Callings, allotting,
 at convenient Distances of Time, such
 Portions of it, as are necessary for the
 Refreshments of our Natures; ming-
 ling with both our Works and Re-
 freshment, such pious Meditations
 and devout Ejaculations, as may
 assist both to us: And then we
 should conclude the Day as we began
 with some Holy Offices, such as
 diligent reading, pious Meditations,
 careful Self-Examination, and devout
 Prayer, always thanking God for the
 Good we have done, or received, con-
 fessing to him the Sins we have com-
 mitted, and the Duties we have neg-
 lected, imploring of him the Forgive-
 ness of them, resolving against them
 for the Time to come, committing our
 selves to the Care of his good Provi-
 dence

dence the Night present, and employing our waking Portions of it in some short Acts of Praise, Thanksgiving, Prayer. Some such Method as this we should prescribe to our selves, and observe, so far as we can, in the spending of our ordinary Days. And that the great Duties of Religion should be done by us every Day, and we should every Day worship God, and every Day commemorate his Benefits, and every Day reflect on our Sins, yet private Exercise of these Duties is not sufficient; for both the Honour of God, and Edification of our selves and others, do require a publick Performance of them. And therefore God himself, and the Church, by his Authority from him, have set apart some solemn Days for the publick Administration of the holy Offices of Religion, and do oblige all Persons to a constant and regular Performance of them. These Days, are the Lord's Days, the Festivals and Fasts of the Church. And we should upon these Days employ our selves more in the Service of God, and less in our own; for we should lay aside all our worldly

Business

ness on the Lord's Day, and abate,
 we can conveniently, some Part of
 on the other Days, that we may
 have Leisure to meet together in
 publick, and joyn in those Offices
 which are there administred; and to
 enlarge our Devotions in private, by
 adding to them such Prayers, Read-
 ings, and Meditations, as are suitable
 to the Occasions, always praising and
 thanking God for the Mercies commemo-
 rated in the Festivals, and beseech-
 ing him to give us Grace to live an-
 swerably to those Mercies; and con-
 fessing and lamenting those Sins
 which we are to be humbled for on
 our Fast, and beseeching God to
 show Mercy towards us, and to turn
 away from us the Judgments which
 we have deserved by those Sins.
 These are the great Ends for which
 these Days were set apart by God
 to his Church, and we should em-
 ploy so much as we can of these Days
 to these Ends, in Obedience to their
 Institution of them. And to encour-
 age us in this holy Employment, we
 should consider, that the more Time
 we spend in the Worship and Service
 of

of God, the greater Comfort we find in it in this World, and the greater Reward we shall receive in that World which is to come.

And thus I have gone through the Second Thing propounded, and shewn you what Kind of Method is proper to be observed by us in dividing our Time, between the Offices of Religion, the Works of our Callings, and the Refreshment of our Natures. I shall now proceed to the,

III. Third Thing propounded, and give you some Rules to be observed in the Performance of these Things at their proper Seasons.

I. The First of those Things wherein some Portion of our Time should be employed, are the holy Offices of Religion; and the Rules which I shall give to be observed by you in the Exercise of these Offices, are these following ones:

1. Be faithful and constant in the holy Offices at their proper Seasons, and never omit them, unless you are taken off from them by some War

Necessity or Charity; for the pro-
 Season for these holy Offices,
 an Obligation upon you to per-
 form them; and consequently to
 neglect them at that Time, either
 through Wilfulness or Carelessness,
 Breach of that Obligation. Be-
 come, by a constant Performance of
 the holy Offices at their proper
 seasons, we shall bring our selves to
 a habit of performing them; and
 by degrees, will make it so
 easy and delightful to us to perform
 them, that it will at length be as
 great an Uneasiness to be kept from
 the holy Offices, as it was at first
 to be brought to them; for it will
 be with us in these holy Offices, as
 it does in our common Meals, we
 shall find something in our selves to
 draw us in Mind of them, and to call
 us to them at their set Times.

Be very reverent, attentive
 and devout in your Performance of
 the holy Offices. The Offices of
 Religion are holy Offices, Offices
 separated from common, and conse-
 crated to sacred Uses. This makes
 a mighty Difference between these
 holy

holy Offices of Religion, and
 common Actions of the World,
 you should take Care to preserve
 this Distinction between them, by
 suitable Behaviour at them. For
 to carry our selves in the public
 Churches as we do in private
 Houses; to speak to God as we
 do to one another; to hear his
 Word as we do common Talk, and
 to receive the blessed Sacrament
 as we do an ordinary Meal, is very
 unsuitable to the Greatness of
 his Majesty, the Sacredness of his
 Ordinances, and the Holiness of his
 Institutions. This is to confound all
 Distinctions of Persons and Things,
 and to make all Places and Actions
 alike, which would in a little
 Time leave no such Thing as any
 divine Worship in the World;
 for to worship God, is to
 honour him; but we can't be
 said to honour him, unless we
 show him a peculiar Regard
 to him, in all our
 Communications with him. And
 therefore you should take Care,
 with all possible Care, to perform
 all the holy Offices of Religion
 in a holy Manner, in such a
 Manner as is suitable to the
 Majesty of God.

and says suitable to the Nature of
 rld, m, with the most composed Tem-
 prefe of Mind, and awful Behaviour
 n, b Body, to shew that you are seri-
 For, and in good earnest in them,
 publi do mind what you are about, and
 priv om you are concerned with.

Don't rest in a bare Perform-
 is h nce of these holy Offices, but have
 k, a ue Regard to the Effect of them
 gent on your Hearts and Lives: For
 s ve great End of these holy Offices,
 of to instruct you in the Will of
 Hon d, and to enable you to live ac-
 utio ding to that blessed Will. Thus
 nch should hear the Word of God,
 ma learn from thence what it is
 a ch he requires of you, that you
 e y make it your great Care and
 up deavour to perform it. You
 is d join in the Prayers of the
 f urch, to obtain from God his Help,
 w enable you to serve him, by do-
 every Thing you know he
 A mands, and avoiding every Thing
 know he forbids: And you
 d receive the holy Sacrament,
 lay a new Obligation upon your
 es to make good the Terms of
 your

your Baptismal Covenant with God
 and to receive from him fresh Sup-
 plies of Grace, to strengthen you in
 the fulfilling that Obligation. This
 is what you should all aim at, in
 the Use of these holy Offices. And
 unless you receive these Benefits
 from them, you do but deceive your-
 selves in the Use of them; for the
 great End of these holy Offices, is
 a holy Life. They are only the
 Means to bring you to it, and to im-
 prove you in it. And if you do not
 perform them in such a Manner, as
 to make your selves holy by them,
 they are no more than empty Forms
 and insignificant Actions. For the
 best Means in the World signify
 nothing to us, any further than they
 produce and promote the End they
 were appointed for. And therefore
 you should not rest in a bare Perfor-
 mance of these holy Offices, but make
 it your great Care and Endeavour
 to improve your selves by them
 in all those Graces and Virtues which
 the Gospel requires of us.

The Second Thing wherein some-
 tion of our Time should be em-
 ed, are the Works of our Cal-
 s. And the Rules which I shall
 to be observed by you, in the
 performance of these Works, are
 the following ones.

Be honest and conscientious in
 Works of your Callings. The
 at End of your Callings is, to
 be you useful and profitable
 members of the World, by mini-
 ng to the Necessities and Con-
 nencies of it. And the Way for
 to answer this End, is by an
 est and conscientious Discharge
 the Works of your Callings; the
 ng by others in those Works, as
 would they should do by you,
 e you in their Circumstances,
 they in yours; for this will
 ke you useful to all those who have
 Dealings with you. Never then
 ress or over-reach one another,
 make a Conscience of whatever
 do: And then your Callings
 become a great Blessing to the
 world, and your selves the happy
 In-

Instruments of promoting the Good and Welfare of it.

2. Be diligent and careful in the Works of your Calling; for you are all no more than Servants in the great Family of this World, to your Lord and Master, the Almighty Governor of it. And the Works of your several Callings are the Business he has intrusted you with, and oblig'd you to. And you should not be idle and negligent in your Business, but careful and diligent; because Care and Diligence are the Duties of Servants, and what every Master expects from them.

3. Look up to God in all the Works of your Callings, and beg his Blessing upon them; for though your own Care and Diligence be necessary, because God governs the World by Means; yet it is his Blessing which must crown your Care and Diligence with Success, and give a happy Issue to 'em; because it is not the Means which do give that good Issue and Success, but God by those Means.

Be not too Anxious, or over-
 diligent in the Works of your
 Affairs: For 'tis your Business on-
 ly to take a prudent Care, and use
 proper Diligence, and beg God's
 Blessing upon your Care and Dili-
 gence, and then to leave the Issue
 to the All-wise Disposal of God's
 Providence; because that is his
 Work, and not yours. Do then
 your Part, what belongs to you,
 leave God to do his, what be-
 longs to him: And do not per-
 turb and disquiet your selves a-
 bout the Issue of your Affairs, but
 be satisfied that they are in much
 better Hands than your own, and
 will be ordered for you far better
 than you could order them for your
 selves.

The third Thing wherein
 the Portion of our Time must
 be employ'd, are the Refreshments
 of our Natures. And the Rules
 which I shall give to be observ-
 ed by you in these Refreshments,
 are these following ones.

i. Be

1. Be temperate in your Diet, and eat not to indulge and gratify a nice Palate, or a wanton Appetite, but to serve the real Necessities of your Natures, to repair the Decays of your Bodies, and to continue them in Health and Strength, sufficient to discharge your particular Duties to God, your Neighbours, and your selves.

2. Be sober in your Drinking, observe such Rules and Measures in it, as never to drown or disorder your Reason, impair or weaken your Constitutions, mispend or squander away your Money, or your Time, but only to quench your Thirst, digest your Meat, and cheer and raise your sinking Spirits, when oppress'd with Faintness or Sickness, Melancholy, or worldly Trouble.

3. Be moderate in your Sleep, use it only to relieve the Weariness of your Bodies, and the Fatigue of your Spirits, not to indulge a slothful Temper, or a Habit of Idleness.

Be regular in your Recreations
 and Diversions, use none but lawful
 ones, and those purely to refresh
 your tired Spirits, and to make
 you the more fit for Business, not
 to take a great Part of your Time
 off your Hands, and to become
 a Trade and Employment to you.
 And thus I have given you some
 short Rules to be observed by you
 in the Performance of the holy Of-
 fices of Religion, the Works of your
 Callings, and the Refreshments of
 your Natures, at their proper Sea-
 sons; and shall now proceed to the
 thing proponed, which was,

V. Fourthly and Lastly, To offer
 the Arguments to perswade you
 to endeavour to live so far as you
 can in a Method, and by Rule.
 And these Arguments shall be taken
 from the Advantages of such an
 orderly and regular Life. Now,
 many and great are the Advan-
 tages of such a Life; but I can only
 present before you a few of them, and
 must be very short in them too,
 because

because the Time will not allow to be long.

1. The first Advantage of such a regular Life is, the bringing us to a Fixedness and Constancy of Temper: We are naturally Fickle and Unconstant, always running from one thing to another, and never fixing long upon any thing. But the living for some time in a Method, and by Rule, will correct this Fickleness and Inconstancy of Temper, and bring us to a Habit of Steadiness and Constancy.

2. The second Advantage of such a regular Life, is the giving us the greater Facility or Easiness in doing every thing well; for we often begining the same thing, and doing it over and over again, we get a Habit of doing it; and what we do by Habit, we do with a great deal of Readiness and Ease. And what we do readily and easily, we generally do well.

3. The third Advantage of such a regular Life, is the making us the more perfect in what we do. For it is become a common saying

Saying

ing amongst us, that Practice
 Use makes Perfectness. And this
 ing is founded upon a general
 servation, or Experience in all
 worldly Affairs. And this is as true
 religious ones too; for we proceed
 from Acts, to Habits of Ver-
 ; and the oftner we perform the
 of any Vertue, the sooner we
 attain to a Habit of that Ver-
 , and the more perfect we shall
 be in that Habit. So that by
 daily Exercise of Piety and De-
 in the holy Offices of Re-
 , of Honesty and Diligence in
 the Works of our Callings, of Mo-
 ration and Sobriety in the Refresh-
 ments of our Natures, we shall
 more and more improve our
 selves in these Vertues, and rise by
 degrees to the greatest Perfection
 in them.

4. The fourth Advantage of such
 regular Life, is the sanctifying
 our Time, and the making our
 whole Lives to be a continual Ser-
 vice of God; because whatsoever
 we are about, will be either a
 part of his Service, or in order to
 it.

it. The Acts of Religion, and Works of our Calling, will be an actual serving of God; and our Eating and Drinking, and even our Recreations, will be fitting our selves for his Service. And thus our whole Time will be in some Measure sanctified and employed in the Service of our God.

5. And, Lastly, the fifth Advantage of such a regular Life, is a preparing and fitting our selves for a blessed Eternity: Because by thus dividing our Time between the Offices of Religion, the Works of our Callings, and the Refreshments of our Natures, and allotting to these Offices, Works and Refreshments, their proper Seasons, and observing at all times, so far as we can, these Seasons, we shall be able to give a good Account of our Time, when we are, at the last Day, call'd to it; and may then expect to receive from our good Lord and Master, the Reward of it, in that joyful Sentence: *Well done good and faithful Servant, come thou into thy Master's Joy.*

and thus I have gone through
 what I propounded to do upon
 the Words of my Text: For I

I. Considered the Nature of those
 Things which should employ our
 Time.

II. I have shewn you what kind of
 Method is proper to be observ'd by
 in the dividing our Time between
 these Things.

III. I have given some Rules to
 be observ'd by us in the Perform-
 ance of these Things at their pro-
 per Seasons.

IV. And Lastly, I have offered
 the Arguments to perswade you
 to endeavour to live, so far as you
 can, in a Method, and by Rule.

And now what remains for me
 to do more, at this Time, than to
 beseech Almighty God to give us
 Grace so to improve our short
 Time in this World, that we may
 receive the Reward of it in a blef-
 sed Eternity in that World which
 is to come, through Jesus Christ
 our Lord: To whom, &c. *Amen.*

F I N I S.

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